The Weekly Louisianian.

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JOURNAL OF THE REPUBLICAN PARTY OF LOUISIANA.

VOLUME 4. NEW ORLEANS, LOUISIANA, SATURDAY, AUGUST 28, 1875. NUMBER 32.

The Louisianian.

PUBLISHED EVERY SATURDAY BY THE LOUISIANIAN PUBLISHING COMPANY.

OFFICE—544 CAMP STREET,
NEW ORLEANS, LA.

TERMS OF SUBSCRIPTION:

ONE YEAR	$2 00
SIX MONTHS	1 50
THREE MONTHS	75
NGLE COPY	5

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One square, first insertion, $1; each subsequent insertion, 75 cents. Yearly advertisements taken at reduced rates.

PROSPECTUS.

THE WEEKLY LOUISIANIAN.

THE LOUISIANIAN, now entering upon its fourth year as an organ of the colored people of Louisiana, has acquired commanding influence and reputation. It is our purpose to add to its representative character and influence by making it the

BEST WEEKLY NEWSPAPER

published in the South. A family paper, chaste in tone and excellent in matter, giving the latest news from all parts, Telegraphic Reports, Market Reports, Commercial news generally, correspondence, and all topics of

LOCAL IMPORTANCE.

And while it will especially represent the colored citizen and urge the securement of every right pertaining to the full measure of his manhood; it will also maintain as a

FUNDAMENTAL PRINCIPLE

the perfect equality of all citizens; the unity of the Republic admitting of no discrimination between North and South, East and West. Choice and varied selections upon literary, Political, Religious, Scientific, and Agricultural topics will continue to be given.

OUR AIM

shall be to foster kindly relations between the races, and to establish a more mutual respect for each other as the *very first* essential to the future peace and prosperity of our State and the South.

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E. D. FROST, General Manager.
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Office, corner of Camp and Common streets, opposite City Hotel.

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NOW IS THE TIME!
CLOTHING
AT STILL LOWER PRICES.
THE LARGEST STOCK OF FRESH GOODS AND NEWEST STYLES OFFERED AT THE FOLLOWING LOW FIGURES
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LEON GODCHAUX.
81 *AND* 83 *CANAL,*
AND 213 *AND* 215 *OLD LEVEE,*
Opposite French Market.

Men's Fancy Cassimere suits $5, $6, $7, $10 and $13.

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The largest assortment in this city of Men's, Boys', Youths' and children's Hats, consisting of the latest styles Felt and Straw Goods, from 50 cents upwards.

Purchasers will protect their interests in examining this large and well selected stock of goods before making their purchases.

LEON GODCHAUX,
81 and 83 Canal, and 213, 215 and 217 Old Levee, Opposite French Market.
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DRESS GOODS
—AT—
REDUCED PRICES.

We shall from MONDAY NEXT, April 26th, offer our entire Stock of

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AT A
HEAVY REDUCTION OF FORMER PRICES

The Goods being entirely fresh, and consisting of the

VERY LATEST NOVELTIES,

Purchasers will find it to their advantage to call and examine same, at an early date, as our object is to make a

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FURNISHING GOODS
B. T. WALSHE,
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BOYS' & CHILDREN'S
CLOTHING.
No. 110 CANAL STREET,
NEW ORLEANS.

A WATCH OF THE NIGHT.

BY C. A. SWINBURNE.

Italy, what of the night?
Ah! child, child, it is long.
Moonbeam and starbeam and song
Leave it dumb now and down.
Yet I perceive on the height
Eastward not now very far,
A song too loud for the lark,
A light too strong for a star.

Germany, what of the night?
Long has it lulled me with dreams;
Now at midwatch, as it seems,
Light is brought back to mine eyes,
And the mastery of old and the might
Lives in the joints of mine hands,
Steadies my limbs as they rise,
Strengthens my foot as it stands.

Europe, what of the night?
Ask of heaven and the sea,
And my babes on the bosom of me,
Nations of mine, but ungrown,
There is one who shall requite
All that endure or that err;
She can answer alone;
Ask not of me, but of her.

Liberty, what of the night?
I feel not the red rains fall,
Hear not the tempest at all,
Nor thunder in heaven any more.
All the distance is white
With the soundless feet of the sun.
Night, with the woes that it wore,
Night is over and done.

AN ENTANGLING ALLIANCE.

EDITOR LOUISIANIAN: The letter of Mr. George T. Downing to the *Congregationlist* adverted to by *Harper's Weekly* in its issue of the 21st inst under the head of 'Religions Intelligence,' is judging from the extract contained therein, characteristic; as any one at all acquainted with that gentleman will readily perceive. To those who do not know him it will afford a fair test of Mr. Downing's intellectual acumen and of his capability to counsel and guide his race in its efforts to reach the status in American society assigned to it by the 13th, 14th and 15th, amendments to the Constitution of the United States and Republican legislation in conformity therewith. It would be a truly pitiable event if the African race in the United States, just relieved from physical bondage whose degrading effects it will require a long course of training under the salutary influence of free institutions to remove, should with the illusory hope of thereby escaping the tyranny of a caste, accept the despotism of a creed; and voluntarily submit itself to a mental servitude which would preclude all hope of its political regeneration as an intelligent element of a free commonwealth. Yet, such is the catastrophe which Mr. Downing contemplates as the most speedy and effective agency to elevate his race, The thought, if so crude a notion could with propriety be considered as the result of any process of reasoning, would be jesuitical—the end in Mr. Downing's scheme justifying the means. Fortunately, though ambitious of the distinction, he has never been recognized by his race as a leader, nor does he in his absurdly visionary scheme of "a general alliance on the part of the colored people of America with the Catholic Church of America," represent any one except himself; and *Harper's Weekly* has done the colored people of the United States a real service in calling attention to the fact. The leaders and representative men of color among us base their hope of our ultimate triumph over the prejudice which obstructs the pathway of our progress, in the continuous spread and final prevalence of American ideas. They know that the pioneers of American civilisation regarded the union of church and state as inimical to civil liberty and religious freedom: a union of which the Church of Rome has been for centuries the most complete embodiment. The aversion to such a union has grown and strengthened with the growth of our republic and the development of its institutions until the complete separation of ecclesiastical and civil authority is recognized by every friend of popular government as an axiom in the science of politics; and if civil and religious liberty shall continue to be as they are the inestimable privileges of every American citizen and the crowning glory of our nation, that separation must be rigidly maintained. We must as a nation continue to provide for the common education of all our citizens without regard to differences of creed, at the same time not merely tolerating, but protecting the profession and exercise of every form of religious belief which will admit of toleration without injury to public order, and will accept protection without seeking to abuse the benefit. Whoever fails to recognize this necessity, or, from whatever cause refuses to acquiesce in the principle from which it arises, cannot be an American citizen, save in a very restricted sense. The Church of Rome, in whose embrace Mr. Downing fancies we should find complete political freedom, true to its instincts for temporal as well as to its traditions of spiritual supremacy, has lately thrown off the mask which once it deemed it prudent to wear and openly proclaim its hostilities to the cardinal principles of American government. It stigmatizes our system of public education upon which the stability of our institutions depend, as "godless," and masses its adherents in the political arena under the banner of a party which it knows to be as devoid of principle as it is greedy for power. Thus endeavoring at the same time to corrupt the ballot and undermine public education—the two, safeguards of popular government. In all this the Church of Rome is doubtless consistent with herself, but inconsistent with the ideas, hopes and aspirations of every friend of human liberty and social progress. Hence, an alliance with the Church of Rome as a political expedient involves an implicit submission to the dictates of the Papacy and consequently a virtual renunciation of any just claim to the rights and privileges of American citizenship. That renunciation the people of color in the country, I am firmly persuaded, will never consent to make; on the contrary, it is in the struggle to secure the full enjoyment of those rights that we hope to learn to appreciate and practice the duties which are their correlatives. Let us beware of entangling alliances and neither take counsel of despair, nor listen to the suggestions of blind guides, but stand firm and see the salvation of God. CIVIS.

A SENSATION.—Apropos of the recent fearful murders a New York correspondent says:

A friend of mine lives in a row of buildings called Cottage Place. Late yesterday afternoon, he says, a sedate man stopped in front of the second house in the row and then opened a small account-book and took out a pencil. Every movement was observed by five women in five different houses. The strangulation of Mrs. Dancer in Eleventh street, the choking of Mrs Mayer in Goerck street, the attempted hanging of a third female in Hooker street, all rushed upon them, and simultaneously they let out a six-by-nine shriek. Then each one rushed to the rescue. The sedate man made a hasty retreat to the gate, but it had closed with a spring. The five women had a servant apiece, and an average of six children, and the servants cried police, the children cried mother, and the mothers uttered a variety of "villains!" "helps!" and "murders!" Such another pow-wow no one ever heard. The policeman banged for assistance on the sidewalk, and the man inside the gate clamored for egress. He was struck by four clothes-poles, a couple of brooms, a cop's club, six bricks, and a bottle of hair oil from an upper window before he was rescued by the last woman in the block, who recognized in him "a retired clergyman whose sands of life were nearly run," and who peddled bluing.

SPEECH OF COL. JAMES LEWIS

AT THE EMANCIPATION CELEBRATION HELD AT THE FAIR GROUNDS, NEW ORLEANS, AUGUST 2D.

It has been the custom of the colored people of the United States, for many years back, to assemble together on the first of August, to celebrate the anniversary of the liberation of the slaves formerly held in bondage in the British colonies, to join in devotions and thanks therefor to the God of Liberty, and prior to our late civil war, to pray for the liberation of the unhappy ones held in slavery in our own country. In accordance with custom we have assembled to-day, and we have much, very much, for which we should be truly thankful. Let us look back, and see what was the former condition of the country that put into execution this great emancipation.

WHAT AFRICA IS TO-DAY

England was in former times. What the English think to-day of the Africans, the Romans, the original conquerors of the Isle of Britain, thought in former times of the English. The Britons sacrificed human victims and ate human flesh. Cicero wrote that the only booty to be brought back from the barbarous land was brutalized slaves; these slaves were sold like cattle and often offered in the markets of Rome.

GREAT BRITAIN

owes to Christianity the disappearance of these abominable crimes, and is indebted to a Pope and to slaves for her conversion thereto.

ST. GREGORY THE GREAT

on becoming Pope in 580, ransomed some young English slaves, and placed them in a monastery, in order to become fit to go as missionaries to their country; and afterwards dispatched forty missionaries to Britain under the guidance of the holy St. Augustine. A few years of earnest labor converted the island to Christianity. While servitude did not immediately disappear it softened rapidly, under the breath of the Gospel preached everywhere by these ardent missionaries. Property became more secure, and human life more sacred. Servitude had nearly disappeared from England at the end of the eleventh century, at the epoch of the Norman conquest.

FIVE HUNDRED YEARS

afterwards this nation emancipated from slavery, converted through slaves, arrived at the highest degree of power, did not blush in its turn to reduce men to slavery, and the nation which was the first in Europe to suffer slavery, and the last to emerge from it, was the first to impose it on other nations, but the first to rise again from it.

IN 1807

she ceased to employ her vessels to transport slaves, and the immortal authors of this abolition hoped that in default of fresh supplies, slavery would die out, and become extinct as a brook dries up when its source is cut off. They thought it wise to arrive at liberty step by step and gradual amelioration. Such was for twenty years the dominant opinion; no project prevailed against it. May 15th 1853 Mr. Burton, in his own name and that of Mr. Wilberforce presented an act providing for the gradual abolition of slavery, and aided by Mr. Canning be secured its adoption by Parliament. Ten years after to a day, Lord Stanley introduced into Parliament the Act of Emancipation. On

THE 9TH OF JULY 1823,

Lord Bathurst, then Secretary of State of the Colonies, addressed a circular to the Governors commanding them to submit definite ameliorations to the legislatures, a sort of preparatory programme of the measures adopted to bring about freedom. After seven years it was found that none of the colonies would make the desired reforms, and it was really necessary that the government should exact, what it otherwise would fail to obtain, and it commenced by freeing the slaves belonging to the government, under date of March 12th 1831. Eight months after, the king, by an order in council, dated November 2 1831, prescribed and elaborated all the measures enunciated in the circular of 1823. Officers under the name of "protectors of slaves" were instituted in all the colonies and invested with extended powers and were to be in no manner interested in the ownership of slave property. Sunday markets were declared illegal and labor on Sunday was punished. It was no longer permitted to use the whip on the plantation, to stimulate the slaves like horses, to whip a women, or to give a man more than fifteen lashes on the spot without witnesses, and punishments were to be recorded.

MARRIAGE

between slaves was permitted and regulated. The slaves were empowered to give testimony in courts and to hold all property except instruments of flight or insurrection, and other slaves. Courts of petition were instituted for slaves, and the separation of families by sale or bequest was prohibited. The slaves were empowered to ransom themselves, and their testimony was admitted in law.

THIS ORDER OF 1831

aroused the most violent opposition in all the colonies, and the masters protested against this violation of their property, while the hopes of the slaves were raised to the highest excitement.

LORD STANHOPE,

Secretary of State for the Colonies, introduced the memorable emancipation measure, May, 14th, 1833, and the act after passing the House of Commons and the House of Lords was promulgated, with the sanction of the crown August 28th, 1833. This noble law which delivered a great nation from the opprobrium of a curse, and eight hundred thousand men, from servitude, provided that all slaves transported to British rule should be instantly free, and transformed from August 1st, 1834, all slaves inhabiting the soil of the colonies into apprenticed laborers bound to labor for the benefit of their former masters. This apprenticeship was to last for rural apprentices, or those who cultivated the soil until August 1st, 1840, for others until August 1st, 1838. The apprentice might be liberated before the expiration of these dates, or might redeem himself. The master was not released from his duty to the aged or infirm or children who were protected by special provisions. It was forbidden to separate families, to defraud liberty by transporting the apprentice from the colony to which he belonged, and to degrade the dignity of manhood in him by the punishment of the lash. The observation of Sunday, the grant of necessaries of life, or of a spot of ground on which to raise them, was secured to the former slaves.

THE LAWS SECURED

to the former masters, as a compensation for the services of which they were about to be deprived, an indemnity of twenty millions pounds sterling to be apportioned by committees of arbiters. Finally, the good people of England did not prolong their patience until the year 1840, for the final abolitions of slavery, but by an act dated April 11th 1838, declared in favor of immediate emancipation, and it was proclaimed in the various colonies during the ensuing year.

THUS DID

Great Britain under the weight of an unparalleled debt, with overwhelming taxes, contract a new debt of one hundred millions of dollars to give liberty, not to Englishman, but to degraded Africans. This was not an act of policy, it was not the work of statesmen, nor a military necessity, The English nation with one heart and one voice, under a powerful impulse, and without distinction of sex or rank, decreed the freedom of the slave. There is no more sublime or disinterested act recorded in history, and this moral triumph will ever fill a broad and brilliant page. This is why the first of August is so dear to the colored man; he remembers with gratitude and thanks to the Almighty God this liberation from the galling bondage of slavery of eight hundred thousand slaves of the same race as himself. And his gratitude is the greater and his thanks the more fervent because of a new emancipation made in what was formerly falsely called "the home of the free." We have passed through a terrible and devastating war, in which we may truly say we were the object of contention. There were many good men and women throughout the land who desired to see the shackles stricken from our limbs, to see us removed from the condition of chattels to that of human beings. But their voices were unheeded, and two sections of a great country engaged in the bloodiest civil war, ever known neither proclaiming any desire to ameliorate our condition. But the hand of Providence directed affairs and victory failed to perch on the banners of the North, until the freedom of the slave was proclaimed. You are all familiar with this great struggle; you have been of it, and in it. We all desired to be free, and

[CONTINUED ON THIRD PAGE.]

The Louisianian.

SATURDAY, AUGUST 28, 1875.

☞ All letters on business connected with this paper should be addressed to the LOUISIANIAN PUBLISHING COMPANY.

New Orleans, April 10, 1875.

OUR AGENTS.

The following named gentlemen are authorized Agents of the LOUISIANIAN:

HON. T. B. STAMPS, Carrollton, General Agent.

JOHN ROXBOROUGH, Esq., New Orleans.

HON. ROBERT GUICHARD, St. Bernard parish.

MR. E. D. TRIPLETT, Port Hudson, La.

MR. JOHN L. LEWIS, Natchitoches, La.

☞ The proprietor of this paper will not be responsible for the sentiments of communications.

The Progressive American of the 12th inst. comes to us this week filled with manly and sensible suggestions relative to our duties as American citizens. The several State elections to take place are indeed full of significance; they will in a large measure determine the national contest next year. It is no use for leading politicians, who are doubtful of the result, to say it will make no difference how these elections go; to every thoughtful man the result will be regarded as a popular verdict in favor of the party winning the victory. We heartily concur in the subjoined taken from its editorial "Now is the time":

"Again we assume our position on the watch tower and sound the trump of warning, for every hour we slumber away now, will require a year of watchfulness to regain, we will lose our chances for political recognition, loose an opportunity for a progressive step that ten years cannot make good to us. We will lose more, lose the respect we have hitherto enjoyed, and bad as that would be, we will richly deserve the same if by our own apathy we invite it.

"To counterbalance all this, the first and only thing to be done is to organize, and inform ourselves generally upon the issues of the day; make no indorsements, seek no recognition, choose our leaders, trust and follow them, and stand ready to hurl our strength where it will be felt and heeded."

THE RIGHT AND THE WRONG WAY.—There are some men who would destroy the Republican party to get rid of an unworthy official. This would be as sensible as the sinking of a ship to get rid of a rotten spar, or the destruction of a crop of wheat to get rid of a few miserable weeds The true way is to remedy a defect as soon as discovered. If a bad man is found in an official position, get rid of him. The sooner the better. This done, the party is better than ever. Republicans should never lose sight of reform, but reform calls for improvement, and not wholesome destruction. Reform, by substituting Democracy for Republicanism, can never be attained. It would be a movement backward. It would be equal to supplanting the civilization of the nineteenth century with the barbarism of the dark age.—*Exchange.*

If we remember aright we gave some such advice as this in 1872. How much strife, turmoil, riot and bloodshed would have been avoided had our counsel then prevailed. We are rapidly approaching a crisis more portentous than any we have ever yet witnessed; one in which the political freedom and manhood of the race is to be made permanent with perfect peace and prosperity assured, or a continuance of the awful scenes of the past few years with its bitter experience. Shall our advice again be disregarded?

The Rev. J. C. Hartzell of the *Southwestern Advocate* has our condolence in loss of a sweet babe, an only daughter, deceased on the 14th inst.

Colonel Felix Antoine, who has been summering it across the lake in St. Tammany parish, returned home last week. He informs us that the colored people in St. Tammany parish for about twenty miles from Covington and bordering the parish of Washington, have made great progress in farming on the homestead lands. Some fifty-five colored families on these lands will average five bales of cotton each, or quite two hundred and seventy-five or three hundred bales in the aggregate. Besides hundreds of bushels of corn, potatoes, peas, rice, etc. The most prominent farmers among these are Messrs. Vinson, Squire Roberts, G. W. Hutchinson, Richard Brown, Jerry Garrett and George Seperin.

PEACE!

On every hand we are assured, peace holds undisputed sway and that at last the antiquated bird hangs perpendicularly. Is it a real and lasting peace; or is it the peace that precedes the storm? Let us scan the horizon and see what the real situation is. We are informed by the Augusta, Georgia, *Chronicle and Sentinel*, in what it no doubt regards as a very humorous article on the Georgia Conspiracy, that:

"At half-past 2 o'clock Thursday night three companies of cavalry left Waynesboro, and proceeded in the direction of the place where Joe Morris and his dusky adherents were reported to be entrenched. A squad of five of the volunteers from Augusta, in a wagon, accompanied the cavalry. * * *

"The squadron proceeded as fast as possible to the reported camping ground of the negroes, but not a fifteenth amendment could be seen. Every wood and field was explored but without success. Even the cottages, with few exceptions, were deserted. At one house, however, the occupants were at home, and in response to a question as to the whereabouts of Morris, said he had left just ten minutes previously. The same reply was given at another house a half mile distant. But Morris was *non est inventus*. In short, after a prolonged search the officers concluded that the negroes had finally dispersed and that Morris had escaped. * * *

"The negroes in Burke are completely demoralized by the prompt action of the whites. Their leaders are in jail and several of them will without doubt go to the penitentiary for having attempted to incite insurrection. Disheartened and thoroughly cowed, they will hardly attempt any such undertaking in the future. They have been taught a lesson which they will not soon forget. Illustrative of this feeling we mention that a negro man at Lawtonville, yesterday, asked the conductor of the up train if he could get on board. "Certainly said the captain. "But, massa, I mean if anybody will trouble me at Waynesboro? "Oh no, not if you haven't done anything wrong." "Fore God, massa," said the darkey, "I don't know nuffin bout de fuss," and he got on board the train and went on his way rejoicing."

Here is peace for you with a vengeance. The riotous negroes are not only dispersed, but they are "completely demoralized," and "their leaders are in jail, and several of them will, without doubt, go to the penitentiary;" and even the masses are so *"disheartened and thoroughly cowed,"* that when they approach a white man they address him as "massa," as the illustrative anecdote mentioned above informs us.

A few days ago the public was informed through the Mississippi press that a fatal affray occurred in North Mississippi between white and colored Republican leaders, in which the "Carpet-Bagger" shot with the usual precision of the Caucasian, and that one or two colored men were killed and several wounded. Later we find the following from the Jackson (Mississippi) *Times:*

BLOODSHED IN NOXUBEE—SEVERAL KILLED AND WOUNDED.—A well authenticated rumor comes from the east to-day, that a very serious difficulty occurred at Cooksville, Noxubee county, seven miles from Mason, yesterday evening. It appears that a Republican club was parading the streets with a drum. A number of men, supposed to be Alabamians, were there, and demanded that they stop the music. The Republicans refused to do so, and an altercation ensued, in which one colored man was hurt. It appears that some party or parties sent to Macon for the sheriff to quell the disturbance, and he appeared with a posse of whites for that purpose. The colored men meanwhile assembled in still stronger force and declared they would beat their drums all they pleased. Misunderstanding ensued as to the purposes on either side, the crowd was fired into, and it is reported several colored men were killed and wounded. These particulars are obtained from gentlemen from the east, but not eye witnesses. More definite information may be expected to-morrow.

We are too well advised of Democratic prejudices and know too much of the reckless tendency of partisan journals to produce sensational articles against the colored voters whenever an opportunity offers to disparage and question their capacity as voters to credit the facts alleged to lie at the basis of the so-called Georgia conspiracy. When the bottom facts are obtained relative to this Georgia sensation, we have no doubt that gross exaggeration will be made manifest in the present Democratic statements relative to this affair; and it will be found that the enemies of the colored citizen have taken counsel of their fears and their malice rather than of the truth in making up their judgment upon this pretended conspiracy. But, for the purposes of this article: assuming that a riot did exist and that the wrong-doers were colored men, the promptness and completeness with which the State authorities acted in suppressing the disturbance is to be commended, and is in striking contrast with the administration of the law in similar cases by Republican officials when the white man is the rioter and the colored man the sufferer. As illustrative of our meaning we refer to the disturbances in East Feliciana, in which the white rioters have not only held their ground unpunished, but in three notable instances prominent colored citizens have been driven from the parish.

It will be noted that both Mississippi and Louisiana are under Republican governments, and whatever the motives or cause for the discrimination whether a riot as in East Feliciana or a street fight as in Mississippi "in which the carpet-bagger shot with the usual Caucasion precision," the colored citizen in the first case, opposed by his political opponents, and in the latter differing from his supposed political white friends, comes out loser in each collision.

This disastrous discrimination against the colored people in circumstances so dissimilar, does not rest upon the fact that he is either less courageous and conservative than his white neighbor, but seems to proceed upon the supposition that he has less self-respect and self reliance, and is willing to be the easy tool and victim of white demagogues of either party whenever their fortunes or their passions may require it.

Is this peace?

Much is said in our newspapers about the enforcement of English law, as evidenced in the case of Colonel Baker convicted of an indecent assault upon a respectable young lady in an English first class railroad car, and sentenced by the justice, high military officer as the Colonel was, friend of the Prince of Wales, and remarkable for bravery and soldierly skill, to a year's imprisonment and $1,500 fine. The contrast between England and the United States in the application of law is drawn and severe strictures made thereon.

The fact is, and the journals thus critical well know it, that so far as respect for the potency of law is observed in our young republic it is in much a sham. Property, life, and virtue, are ever subject in many of our States to the will and sentiment of the community rather than protected by our laws. Too young as yet to have developed true national purpose in the integrity and majesty of our laws; the disregard of life, person, and property, are crying evils from which the most despotic and monarchical governments in Europe are exempt. There, whatever the social status of the citizen or inhabitant, he can as confidently rely on the protection of the law and its prompt and ready enforcement, if violated in infringements against his personal and household rights, as he may count upon the power and ability of the government. The law is absolute. In this, our free land, "the sovereign people" dominate law; and in many communities, particularly in the South, public sentiment, too often lawless and depraved, overrides its application. Repeated outrages in Louisiana upon defenseless citizens, and constantly occuring ones in Georgia, Texas and throughout our Southern country, all show, not alone the absence of the law's enforcement, but suggest stronger than words the inchoate and crude condition of a people not yet developed nor become in the true sense a nation.

Central Church on Gasquet and Liberty streets will be honored with a loyal sermon from that working Christian gentleman the Rev. Dr. Daily on next Sunday night week. We bespeak for the eloquent pulpit orator a large attendance,

THE SPECIAL ELECTIONS.

Gov. Antoine has been urged to order special elections in the parishes of Cuachita and Grant, and very wisely has refused to do so, on the ground that the matter had been before Gov. Kellogg for some time before his departure for the North; who would no doubt have ordered the elections, if he had not had good reason for not doing so. We believe it would be manifestly impolitic for Gov. Antoine—temporarily in the discharge of the duties of Governor—to hastily act in a matter in which the Governor hesitated so long. We are glad to note that the general course of Governor Antoine, since the absence of Governor Kellogg, has been very judicious and satisfactory to the people.

In this connection a scurrilous article in the *Picayune* demands passing comment. It is noteworthy that every now and then some small minded Caucasian shows his prejudices and spleen by a miscellaneous and wholesale disparagement of all the prominent colored leaders of the State. Somewhere in the *Picayune* editorial sanctum there is just such a *Picayune* mind lacking the intelligence and generosity to either appreciate or encourage the progress of the colored race, and always ready to disparage a colored leader who refuses to become a tool. Governor Antoine understands the gravity of his duties and knows his business as Acting Governor is to administer and not revolutionize the government. Gov. Antoine will have to "settle" very considerably *downwards*, before he reaches the "legitimate level" of his journalistic censor.

THE COLOR LINE.

EDITOR LOUISIANIAN: Whatever our several opinions may be as to the origin of the sensation, we must all agree with Keats that—

> A thing of beauty is a joy forever:
> Its loveliness increases; it will never
> Pass into nothingness, etc.

Now, color is an important element, as far as physical objects are concerned, of the sensation, which we distinguish by the name of beauty; and to it rather than to distance do we owe that enchantment which not only "clothes the mountain in its azure hue," but diversifies the whole face of nature with an untiring charm. Another element of beauty is form, and as there are many varieties of color so there are numerous differences of form; but while the curve line in forms is conceded to be the line of beauty, there is no one color that is considered beautiful to the exclusion of the rest. But all colors do not please alike, and among them we all more or less have our preferences; still, except the Irish, I am aware of no nation which, like our own, make it a sign of social disagreement. Of the seven prismatic colors the Irish select orange and blue as cognizances under which they range themselves in two hostile camps; while in the United States, practically, the population is grouped at the extremities of the prismatic scale, and antagonized as black and white.

The Irish colors symbolize differences of creed; the American tint and shade are typical of the iniquitous relation of caste. The theory of which our government is supposed to be the most complete illustration is that all men are, so far as the right to life, to liberty and the pursuit of happiness is concerned, equal; and that the essential use of legitimate government is to secure the fullest exercise of these rights by individuals, compatible with the well-being of the whole body politic. But, society, while subscribing to the general rule, claims that there are exceptions—or rather that there is an exception—and, like Dickens' barber, thinks that a line of distinction must be drawn somewhere. The barber drew his line at bakers, and scornfully refused to shave coal-heavers. American society draws its line of recognition of humanity at *white men*, and like the barber, tells the negro applying for civil rights: "You must try some other establishment, sir. We couldn't do it here." Having under the guise of liberty maintained slavery, until Abraham Lincoln, like Ethan Allen at Ticonderoga, in the name of the great Jehovah and the Congress of the United States, overthrew it, it is now attempted in the forms of democracy to establish the most preposterous and impossible aristocracies—*une aristocratie de la peau.* In fact, in any other establishment the negro would be better treated, for the white American citizen who travels abroad finds, generally to his surprise and not seldom to his chagrin, that in every established government, except his own, "fleecy locks and dark complexion do not forfeit nature's claim," nor *per se* debar the owner from the enjoyment of every public right.

This, however, is "the color line" which, contrary to the Virgilan line—

> *Nimium ne crede colori*—

is drawn everywhere throughout the United States, and which Mr. Nordhoff fancies that he deprecates, but failed to discover before coming South. But notwithstanding the "great sagacity" for which *Harper's Weekly* gives him credit, Mr. Nordhoff seems unconscious that his admission as to the existence of the color line contradicts his statement that by the white population of the South "the results of the war are universally accepted—the labor problem is settled." If, as Mr. Nordhoff asserts, "the white man is accustomed to the perfect freedom of the negro"—unless he distinguishes between freedom as appertaining to the negro, and that which is enjoyed by the white man—it would be interesting to know what his idea of perfect freedom is. The color line at the South, politically, is the boundary which divides the despised and neglected friends of the Federal Government from its pampered enemies; socially, it is the barrier which excludes millions of American citizens from any valid recognition of their claims "to life, liberty and the pursuit of happiness." At the North, it is the periphery of the circle in which society secludes itself from contact with beings whom it dooms to a Pariah-like existence on earth, and assigns to an equivocal position in heaven—the white man's Christianity, as a general rule, seeming to limit its acknowledgement of the black man's brotherhood in Christ to a hope that like the "faithful dog" of Pope's "poor Indian," the black man "will bear him company" in heaven. The responsibility for the existence of the color line and the monstrous injustice which it perpetuates, devolves equally upon the North as well as the South; upon the Republican party no less than upon the Democratic; and at the North as in the South, among Republicans as with Democrats, the colored citizen feels its withering influence. CIVIS.

IRISH-AMERICANS.

Of late we have witnessed a fraternization between Irish and colored citizens that makes us hopeful of a better feeling between these classes in the future than has existed in the past.

In the *Irish World* of the 14th inst. we find the following:

IN ST. PAUL, MINN.—*Irish-Americans and Colored Citizens Uniting in the Celebration.*—The O'Connell Centenary celebration in this city passed off in fine style. In the morning, services were held in the Cathedral, and in the afternoon a grand procession of the various Irish societies of St. Paul, Minneapolis, and Stillwater took place. The St. Paul Robert Banks Literary Society, colored, the City Council, Board of Education, the Fire Department, and a long line of carriages proceeded to the City Park, where speeches, music, etc., were indulged in. Perhaps the finest speech of the day was delivered by Robert Banks, a colored barber of this city, who gave his personal recollections of O'Connell. The most interesting feature of the proceedings was the fraternization of the colored and Irish citizens, which was hearty and complete."

We commend the action of the Irish and colored citizens of St. Paul to our Irish citizens in this city and express the hope that we may be soon called upon to attest the kindly feeling existing between them and our people in this city and State.

To-day being fair we opine fully two thousand people will avail themselves of the Masonic picnic and excursion to Pass Christian. The fare being only a dollar, there will be a great demand. Be on hand early as the train will leave punctually at the time designated. The Americus Club with their proverbial gallantry will do escort duty and grace the picnic with their presence.

AMERICUS CLUB.

FIRST ANNUAL REUNION — TOASTS, SPEECHES, ETC.

Our young gentlemen friends, members of the Americus Club, enjoyed their first annual reunion in a dinner at Brunet's, Lake End, (Milneburg) yestesday, at which were present the following named members: Jas. D. Kennedy, John B. Hall, Geo. G. Johnson, A. L. Henderson, Jas. M. Vance, Jr. F. Simms, E. J. Holmes, Cassius Thorton, J. C. Hoggatt, Wm. H. Penn, Thos. Coulscott, John Amet, Frank Robertson, E. P. Cleary, R. J. Wilson, Wm. A. Halston, Albert W. Stewart, Jules Guigness, C. C. Crane, Frank Brady. Especially invited in compliment to the Press, the LOUISIANIAN had pleasure in sending its representative who participated in and well enjoyed the occasion. As our readers may generally know the Americus Club is one of the literary and social organizations of our city, benevolent in character and for mutual improvment and association, composed of some of the most talented and best educated of our young men. The dinner was such a one as the well known taste and gastronomic skill of Brunet only could provide. Soups, fish, flesh, and fowl with excellent wines and the fruits and delicacies of the season were enjoyed. The toasts of the evening being announced, Mr. A. L. Henderson called upon for the first regular toast gave "our retiring President" saying:

"I acknowledge, Mr. Chairman, and gentlemen, the compliment you have been pleased to extend to me in proposing the first regular toast of the evening. On a pleasant summer evening, just one year ago to-day, in response to a call from our ex-President (Mr. Kennedy) a few of us assembled and formed the organization, whose birth it is our proud privilege to celebrate to-day. By a unanimous vote he was called to preside over our deliberations. We all know the success attending that administration. The healthy financial condition of the treasury—the success of the entertainments given during his term of office—the close bonds of friendship by which we are united—the zeal and interest manifested by the members of this association—the compliments of friends—all these testify that his labor has not been in vain, nor his efforts unappreciated. We were unanimous in our desire to again elect him to the position the duties of which he so ably discharged, but he declined the proffered honor, and we then elected the gentleman who now presides at the head of the table.

"To earnest endeavors and untiring efforts,—to unswerving devotion and steadfast adherence to the principles for which we were organized,— to the equity that characterized his decisions as a presiding officer, we owe our present position in the social world, and also the fraternal feelings which exists among us all." (Applause.)

To which Mr. Geo. G. Johnson happily responded as follows:

"The pleasant task has been assigned to me to reply to the toast to our worthy friend and retired President, Mr. James D. Kennedy. When we are called upon to return thanks to the members of a club, engaged as the Americus club has been, in cultivating a taste for refined literature, and thereby promoting the social enjoyments of its many friends and members; it certainly affords us a pleasure such as we rarely feil to enjoy, and alike appreciate. When expressions of approval of the course which has been pursued, and the measures inaugurated to enhance our interest and perfect the objects which we have in view, it certainly is gratifying to the one whose good fortune it has been to preside over the deliberations and greatly assist to shape the future of our organization, in which society is deeply interested and its members closely wedded. May you gentlemen continue to show the same interest in the future as you have evinced in the past; for this must be done if you desire to reach the summit of prosperity. Then and not until then, will come the realization of your fondest hopes and the perfection of your ever cherished wishes. Then you can take a retrospective view of the past, and each congratulate himself and others upon the prosperity of our beloved "Americus." It only remains for me to say on behalf of my friend, in the language of Clay, that, "the occurrences of this night will be looked back upon with the proudest satisfaction, and will linger among his latest and most cherished recollections." (Applause.)

The next toast "The Press," Mr. Edw. J. Holmes prefaced with these words:

"We owe a debt of gratitude to the Press, for the many kind [illegible] and words of encouragement [illegible] I am happy to state we have been the recipients of. May prosperity crown and attend the Press in its endeavors to advance civilization and to continue to diffuse light and knowledge among men. We may, Mr. Chairman, without fear of successful contradiction name the Press the Great Instructor of the civilized world. The Press has conduced more to the enlightenment and amelioration of man than any other known invention. In all the relations of life, on questions of domestic or foreign policies, the influence of the Press is paramount. Whenever assailed, or an attempt is being made to deny us our rights, the Press has ever been found to be our ablest defender and advocate; and we may say with the poet:

> But mightiest of the mighty means,
> On which the arm of progress leans,
> Man's noblest mission to advance
> His woes assuage his weal enhance
> His rights enforce, his wrongs redress—
> *Mightiest of mighty, is the Press.*"

(Applause.)

To which Mr. Ruby of the LOUISIANIAN felicitously replied. The toast "Our Lady Friends" appropriately brought the ex-President, Mr. Jas. D. Kennedy, to his feet, who delivered his sentiments thus neatly:

"It is fortunate for any cause, and most significant of its success if it has awakened the interest, and enlisted the cooperation of the gentler sex, whose bright smiles and happy voices, always tend to encourage us in the development of our principles, and the progress of our social triumph. It is indeed fortunate for us that in our efforts to make social enjoyment a success, we have enlisted the sympathies of woman. By nature she is active, enthusiastic, and persistent; and in the cause of right, she has even the spirit to dare and energy to accomplish. Thus it is that at every period of the world's progress, her influence has been felt, and felt for good, that every advance of the world, either social, political or religious, owes something at least to the generous impulse of her spirit, to the purifying and refining influence of her example. She has ever been the safeguard of our childhood, the comfort and support of our manhood, and in the chaste language of the immortal Schiller, it is her mission—

> "To weave and entwine
> Into earthly life, the roses of heaven."

"There is no chapter in the history of civilization which does not attest the worth and accomplishments of women. The charms of her character and the nobility of her soul, are the glittering ornaments upon every page. It is gentlemen but the expression of a truth every where realized that, as woman is recognized and respected, so is the purity of society and the happiness and virtue of the people. The poet gives utterance to a just tribute, and echoes the aspirations of the inward heart when he says:

> "O woman! lovely woman! nature made you,"
> "To temper man: we had been brutes without you."
> "Angels are painted fair to look like you:"
> "There's in you, all that we believe of heaven:"
> "Amazing brightness, purity, and truth,"
> "Eternal joy, and everlasting love."

(Loud and long applause.)

Thoroughly infused with the generous and gallant sentiments of the ex-President, Mr. Wm. A. Halston, equal to the task imposed, said:

"Mr. President—In response to the eloquent toast, tendered our lady friends by our worthy ex-President, Mr. Kennedy, I would say on behalf of the ladies, that they will feel highly complimented by the handsome tribute paid them in the excellent toast just drank. While they are cognizant of the fact that in all the relations of life, woman is to man that moral guide that shapes his future destiny, they are also well aware that man too, is endowed with amicable qualities of rectitude and moral worth, that has benign influence on woman, and has made her an ornament to society, and an emblem of purity and modesty, from the earliest inception of time down to the present moment. For—

> "'Tis man's pride,"
> "His highest, worthiest, noblest boast,"
> "The privilege he prizes most,"
> "To stand by helpless woman's side."

Man called into existence by his creator, as the provider, protector, and comforter of woman, has by the broad expanse of his brains and a high consideration for the weaker sex, made this earth, an ethereal abode, wherein they both sojourn in happy contentment. It is with pleasure we scan the long catalogue of the comforts and benefits of the human family, and view with increasing admiration, the prominent part taken by man, in his intense love and admiration for woman, as far back as the history of man dates, shows him caring, protecting and providing for the object of his life and being—woman. While it is the highest aim of our elegant lady friends, to aid and assist in the furtherance of the purposes and objects for which the Americus club was organized, by attending all its entertainments, and thereby lending grace, beauty, and grandeur the

insures and brightens its success, they do not in the moment of their joy and happiness overlook the pleasant occurrence, that it is man's highest aim, grandest object, and only desire, to pave the avenue that leads to the comforts and happiness of woman. Man has won by his kind care, gentle words, and affectionate disposition, the boasting love and remembrance of woman, as is freely expressed by her in the following simple but expressive lines:

"Forget thee; ask the violet blue, in yond flowery bed,
"If it forgets the pearly dew, that trembles in its head.
"Forget thee; ask the blighted heart, bereft of every friend.
"If it forgets the holy spot, where weeping willows bend.
"Forget thee; ask the mother, now with sad and tearful eyes,
"If she forgets her Cherub's brow, so guileless in the skies.
"Forget thee; ask the hamping throng that free the courts on high,
"If they forget to sing their song, of triumph through the sky,
"Forget thee; ask the child of light, wreathed with undying flowers
"If he forgets the wreathlets bright, culled from celestial bowers.
"I can ne'er forgot a face so sweet as thine
"Thine in age is forever set within this heart of mine;
"And when 'neath other skies I be, and brave the ocean's foam
"I will return to thee, to thee and thy bright home.

The last regular toast, "the success of the club" was responded to by Mr. Jhn. B. Hall who said:

The success of the club can only be assured by a firm devotion to all the qualities which tend to the elevation of mankind—by purity of actions, and an unswerving devotion to noble principles. Long may the "Americus" Club preserve its present position; for it is an enviable one—not for the harm it may have done, but for the general good it is capable of doing. The "Americus" Club is one long to be remembered by either sex of our race. It will stand, says the bard, like Mount Athos. "When storms and tempests thunder on her brow, and ocean billows break at her feet." Her name will be found emblazoned in golden letters upon the horizon, ere the majestical sun disappears in the Western sky. Then let us not undervalue her great importance. She has for her objects, the advancement of members in literature and debate; and the cultivation of social and moral habits. Here it is that the last days of the Americus may be her best ones. Such organizations are much needed in this community; and by a steady adherence to noble principles we may hope to leave her unimpaired to our posterity. Let us have "Excelsior" for our motto, and place it upon the Americus banner; and at the end we will prove an honor to our country, our friends, and ourselves.

"And when our children turn the page,
"To ask what triumphs marked our age"
"What we achieved to challenge praise"
"Through the long line of future days;"
"This let them read and hence instruction draw,"
"Here were many blessed; here found the virtuous rest,"
"Faith linked with Love, and liberty with Law."

(Applause.)

Concluding the regular toasts of the evening, the club, after pleasant converse, adjourned; retiring in good order and with supreme satisfaction at the pleasant occasion of this the first reunion of the club. Gallant fellows success to the Americus! "May it live long and prosper."

PERSONS AND THINGS.

A merited presentation and one which we have much pleasure in noting, is that of Senator Landry and friends to the Rev. Dr. Daily of the M. E. Church of this city. Senator Landry, for his fellow-Methodists and Christians of the district under Dr. Daily's supervisior, made the latter gentleman the recipient of a gold-headed cane, of a kind both for service and ornamentation. The reverend recipient was of course highly pleased with his gift, and the correspondence between the donors—State Senator Landry for them—and the Dr., as reported in the *Republican*, our city contemporary, forms a pleasant episode in the routine of events of the last week.

An especially desirable movement, and one in which we are glad to see most all the colored benevolent societies of our city have entered, is the formation of a Consolidated Benevolent Association; and for which a convention called to meet on Wednesday night and adjourned to last night has been in session at the Central Congregational Church on Gasquet and Liberty streets. The several sub-associations represented are United Sons Relief Association, Athletic, Good Shepherd, Congregational, United Meridian Band, Young Shepherd's and Lutheran Benevolent Associations. The present convention will determine methods for the prompt relief of the deserving poor and the upbuilding of the distitute among our people, especially needed and commendable first now. Success to the good work.

Our friends of the Union Sons Relief Association had a very good time in their excursion to Bay St. Louis last Monday. There were quite nine hundred people in attendance, and President Henry Clay and his adjutant, F. K. Hyde, with the indefatigable committee of arrangements, had their hands busily employed until the many car loads debarked and went forth into the sylvan groves of Bay St. Louis. The best of refreshments, the victory of the Crescent City over the Louisiana Base Ball Club, the presentation of a silver prize cup by Col. F. K. Hyde, the music by Prof. Martin's Band, and the best of times was had. At eleven o'clock p. m. the excursionists returned home without an accident or unpleasant event to mar the pleasure of the day. The only drawback having been occasioned in the failure of the railroad company to comply with agreement in stopping the cars at Claiborne street; thereby depriving about 150 people of the pleasure of the trip.

Hon. David Young of Concordia parish is in the city. The Senator has returned from his Northern tour in fine health and spirits, more than ever impressed with the power of his Republican faith and infused with additional vigor in its behalf.

Hon. Cain Sarrain of Caroll parish arrived in the city Wednesday.

SPEECH OF COL. JAMES LEWIS

AT THE EMANCIPATION CELEBRATION HELD AT THE FAIR GROUNDS, NEW ORLEANS, AUGUST 2D.

[CONTINUED FROM FIRST PAGE.]

ourselves helped to strike the blow which removed the fetters from our limbs, and we emerged from that great struggle freemen. Much has been done, more we must do, to make our people prosperous and happy. Remember that the roads to prosperity are to be reached only through intelligence, and wealth, and industry. * * * *

In our own country, after the war, we had Missionary Associations which started branches in various parts of the South, established schools in many localities where needed, and offering education free to those unable to pay therefor. But there seemed to be lacking a spirit of earnestness in the work, and their agents seemed a little afraid that the color would rub off the black man, and a sort of mysterious impression seemed to fasten itself on the mind of the colored man that these missionaries who came with their arms full of tracts had some less laudable object in view, than that of improving the condition, moral and social, of the colored race. In imitation of the worthy English missionaries, those of the United States founded

THE FREEDMAN'S SAVINGS' BANK.

The mere mention of that name sets us all to thinking. We had all been taught to revere the name of the Rev. Mr. Alvord who took it upon himself to come South and tell us that both were good, both were active by laboring to advance our welfare. But alas! many a poor hard working, economical, colored man and women having lost their all, can bear witness to the false testimony. The missionaries brought our tracts, and in return therefor, they took ninety cents out of our every dollar, and if they did not put it in their own pockets, they put it where we will never get it again. But after all, our people have made

NOBLE PROGRESS

in spite of all obstacles. There may be a small minority which, in imitation of some classes of our white brethren, may have become addicted to vagrancy, sloth, and corruption, but these are not so much a reproach to the race as to the servitude which left them wallowing in their native ignorance and depravity; neither should the whole race be blamed for the misdeeds of a few, more than the whole white race for the bad actions of their criminals. The majority of our people labor and show themselves superior to any imported labor which can be introduced, if economy is practiced, we cannot fail to accumulate slowly and surely. Have you ever noticed what a influence the possession of riches has upon those with whom we come in contact? A merchant may be making a tour through the State. He sees an old shabbily dressed colored man walking along holding a baby by one hand and wife by the other. He will ask his companion "who is that old nigger?" and is answered why that is Mr. Smith, who owns the adjoining plantation; Mr. Smith raised ten hundred bales of cotton last year, but will have four hundred this year. Mr. Smith ceases to be a "nigger" in the estimation of the merchant. He instantly becomes a gentleman, a consumer of supplies, and a seller of cotton. The merchant desires an introduction, shakes Mr. and Mrs. Smith warmly by the hand, picks up the baby and kisses it, inquires about the crops and finally winds up by desiring to sell Mr. Smith supplies, and be his agent for the sale of the four hundred bales of cotton. Here there is an instance of how much industry and the consequent wealth can accomplish towards resolving the question of civil rights. It is only interest which will drive out prejudice from the minds of the whites. There is something else we must do, and that is to establish commission houses. We raise cotton, why should we not sell it; our people in the parishes use supplies of all kinds, why should not they buy from one another. Our labor and our crops bring us money; we need banks wherein we have an interest in which to deposit. We like to insure our houses and our furniture, we then need insurance companies. The fact is, we need to enter all the branches of trade. I wish also to impress upon your minds, the necessity of educating yourselves and your children. It is the duty of all to acquire the ability to read and write, and some knowledge of arithmetic. I know that men who are in the habit of reading newspapers soon become well informed, and take an interest in passing events. Mental culture has a salutary effect on the habits of working people. It has a direct tendency to neutrality and refinement. It certainly developes itself with a desire and effect to secure for themselves and families better houses and intellectual enjoyments. A sense once attained of the true dignity of man and womanhood, is seldom, if ever, lost sight of, but retained and fastened as the poor man's boon and only priceless jewel; and this sense and noble desire makes him an honest and respected citizen."

COMMERCIAL.

LOUISIANIAN OFFICE,
FRIDAY EVENING, August 27, 1875.

COTTON—American standard of classification:

	General quotation.	Ex. quot.
Inferior	— @—	—
Low Ordinary	— @—	—
Ordinary	11 @11¼	nom.
Strict Ordinary	11¾@11¾	—
Good Ordinary	12 @12¼	12½
Strict Good Ordinary	12¼@12½	—
Low Middling	13¼@13½	13½
Strict Low Muddling	13¾@13¾	—
Middling	14¼@14⅜	14½
Strict Middling	14⅝@14⅝	—
Good Middling	— @15	nom.
Middling Fair	— @—	nom.
Fair	— @—	—

COTTON STATEMENT.

Stock on hand Sept. 1, 1874		15,953
Arrived since last statement	44	
Arrived previously	1,145,244	
Additional bales from city ginnings, lintens and loose	10,366	—1,157,154
Total		1,173,107
Cleared to-day	none	
Cleared previously	1,156,606	
Consumed at Lehman, Abraham & Co.'s cotton mill	1,329	—1,156,935
Stock on hand and on shipboard not cleared		13,284
Stock on hand same time last year		10,854

FREIGHTS—We quote as follows:
By steam Cotton to Liverpool 7-16d; to Boston ⅛c; to Providence and Fall River, 13-16d; to New York ⅛c; to Philadelphia, ¼c.
By sail—Cotton to Liverprol, ¼d; to Havre 15-16d; to Genoa, —d; to Boston, —d; to Providence and Fall River 9-16d.

SUGAR—7⅞@8c for common, 8⅛@8⅛c for fair, 8¾c for good fair, 8⅞@8⅞c for fully fair, 9c for prime, 9⅛c for strictly prime, —@9⅛c for seconds, 9⅛@9⅜c for yellow clarified, 10@10¼c for off white clarified, and 10¼c for prime white clarified.

MOLASSES—We quote nominally at 40@45c for common; 50@55c for fair; 58@60c for prime; 60@62c for strictly prime, and 65@70c for choice.

FLOUR—Superfine at $5 75, double extra $6 25, treble extra $6 75@7, choice extra $8 50@9, single extra $4 75, low treble extra $6 50, choice treble extra $7 25, choice and family extra $8 50@9 00 ₮ bbl.

PORK—Mess $23@23 50 ₮ bbl. Dealers are jobbing at $23 30@23 37.

DRY SALT MEAT—9⅛c for shoulders, 10c for clear rib sides, and 10¼c for clear sides ₮ lb.

BACON—Shoulders are held at 10¼c, clear rib sides 14c, and clear sides 14¼c ₮ lb.

LARD—Tierce rolled is quoted at 14c, keg 15¼c.

CORN IN SACKS—Yellow mixed 87c, yellow 90c, white mixed 92c, white 93c ₮ bushel.

OATS—68c ₮ bushel.

BRAN—$1 15 ₮ 100 lbs.

HAY—Prime $27; choice $28 ₮ ton.

CORN MEAL—$3 90 ₮ bbl.

COW PEAS—70c ₮ bushel for mixed and 75c for clay.

WHISKY—Louisiana rectified is quoted at $1 23@1 24, and Western at $1 24@1 25 ₮ gallon.

HAMS—Choice 14¼@15c ₮ lb.

WHEAT IN BULK—$1 32 ₮ bushel.

BREAKFAST BACON—16c ₮ lb.

BAGGING—15c in round lots for domestic jute and hemp. Domestic jute and hemp is retailing at 15@15¼c, India 11c ₮ yard.

STARCH—Is quoted at 4¼c ₮ lb.

TOBACCO—We quote as follows: Inferior 9@9¼c; medium 10@10¼c; fine 11@12c, low leaf 12@12½c; medium 13¼@14c; good 15¼@16½c; fine 17½@18¼, and selections 20@22c.

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They also conduct the FURNITURE AUCTION BUSINESS at 80 Camp street, and the HORSE AUCTION BUSINESS at Messrs. Leonard and Maxwell's Stable, No. 70 Baronne street, near Gravier.
july31 1y

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ATTORNEY-AT-LAW,
26 St. Charles Street.
aug28 1y NEW ORLEANS.

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SPLENDID SCHEME—
ONLY 10,000 NUMBERS
LOUISIANA STATE SINGLE NUMBER LOTTERY.
CAPITAL PRIZE.....$20,000.
Louisiana State Lottery Company,
(Incorporated August 17, 1868.)
CLASS H.
To be drawn in public at New Orleans, on Saturday, June 12, 1875.
SCHEME.
10,000 Tickets.....Tickets only $10.
HALVES, QUARTERS AND EIGHTHS IN PROPORTION.

1 prize of	$10,000 is		$10,000
1 prize of	10,000 is		10,000
1 prize of	10,000 is		10,000
30 prizes of	500 are		15,000
200 prizes of	100 are		20,000

APPROXIMATION PRIZES.

9 approximations of $200 each for the nine remaining units of the same ten of the number drawing the $10,000 prize are		$1,800
9 approximations of $200 each for the nine remaining units of the same ten of the number drawing the $10,900 prize are		1,800
9 approximations of $500 each for the nine remaining units of the same ten of the number drawing the $10,000 prize are		1,800
270 Prizes, amounting to		$70,400

EXPLANATION OF APPROXIMATIO PRIZES.
The 9 remaining units of the same ten numbers drawing the first 3 full prizes will be entitled to the 27 Approximation Prizes. For example: If Ticket No. 1246 draws the $20,000 prize, those tickets numbered 1241, 1242, 1243, 1244, 1245, 1247, 1248, 1249 and 1250 will each be entitled to $300. If Ticket No. 231 draws the $10,000 prize, those tickets numbered 232, 233, 234, 235, 236, 237, 238, 239 and 240 will be entitled to $200. If Ticket No. 450 draws the $5000 prize, those tickets numbered 441, 442, 443, 444, 445, 446, 447, 448 and 449 will be each entitled to $100.
Whole Tickets, $10; Halves, $5; Quarters, $2 50; Eighths, $1 25.
PRIZES PAYABLE IN FULL WITHOUT DEDUCTION.
Orders to be addressed to
Louisiana State Lottery Company,
Lock Box 692, P. O.,
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Send P. O. Money Order, or Register Your Letter. feb28 74

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je12 3m

TO LANDLORDS AND HOUSE-KEEPERS!
THE REMOVAL OF THE CONTENTS OF WATER-CLOSETS, SINKS, &c., in an inoffensive manner, without detriment to public health, is a subject which has engaged the attention of the authorities of all large cities for ages.
Physicians united in declaring that a large proportion of deaths resulting from cholera, cholera-infantum, dysentery, malarious fevers, and even epidemics, were attributable to the terribly offensive gases which arose from human excreta, upon its removal from the original deposit with buckets, agitating and exposing the contents to the atmosphere during the process of the work, and infesting the air while being transported through the streets to the nuisance wharf. All agreed as to its baneful effects, and sought in vain for a proper remedy.
The enterprise and ingenuity of a firm of Baltimore mechanics has at last overcome this seemingly insurmountable barrier, and given us an invention which, in the opinion of the sanitary officers of some twenty-five of the largest cities of the Union, is as near perfection for the purpose intended as it is possible to approach.
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3. The apparatus used is of such a character as not to attract attention, nor would the passer-by unless informed, have any idea as to what was being done.
4. THERE IS NO ODOR WHATEVER.—The sickening effluvia which arises under the old system is entirely obviated, and the gases consumed by a deodorizer.
The fact that the sanitary officers and boards of health of this, and nearly all other large cities, recommended its use declaring it to be cleanly, odorless, economical, practicable, and a preventive of disease, is a sufficient guarantee that the invention possesses all the qualities claimed, and shows it to be worthy of adoption from sanitary motives alone.
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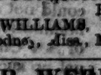
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RELIGIOUS.

CALENDAR.

AUGUST.

Tuesday, 24—St. Bartholomew.
Sunday, 29—Fourteenth Sunday after Trinity.

SEPTEMBER.

Sunday, 5—Fifteenth Sunday after Trinity.
Sunday, 12—Sixteenth Sunday after Trinity.
Sunday, 19—Seventeenth Sunday after Trinity.
Tuesday, 21—St. Matthew.
Sunday, 26—Eighteenth Sunday after Trinity.
Wednesday, 29—St. Michael and All Angels.

The disposition to go outside of churchly denominational creeds and forms in the worship of God has so far permeated even Orthodox New England as to occasion such departures as the following:

The Rev. W. H. H. Murray, who has left the Park Street Church, Boston, has built up a new society, and is to have a new church called the "Murray Church," to be built on the corner of Berkeley street and Columbus avenue, Boston, which, when completed, is to be free from debt. In the meantime, till the church is done, the new society is to worship in Music Hall, which has been secured for a year. The seats are to be rented for a price not exceeding ten dollars a year for a single seat. As Music Hall seats three thousand persons, it will readily be seen that it will a yield good revenue to this new society if half the seats are taken, and doubtless much more than that will be, as Mr. Murray draws crowded houses. It is expected that the new society will be worshipping in Music Hall by the first Sunday in October. It is a Congregational society, but Mr. Murray and his followers are so liberal in their views that they propose a platform sufficiently wide to give all sects a place thereon. Mr. Murray is a strong temperance advocate and legal prohibitionist, and he gives his views on this point from the pulpit. He believes in home missions, and the charities of the church are to be devoted to these instead of foreign. Congregationalism claims a republican form of church government. Mr. Murray's society is to have such a government in fact as well as in name, as the women in the church are to have equal voice with men in directing its affairs.

Much interest is exhibited in England in the income of American ministers, as compared with those of ministers of Great Britain. The Massachusetts statistics are freely commented on. These show the average income is £211 for the State. A correspondent of a leading English paper makes the following deductions from these figures: "Though figures do not prove that our Transatlantic relations are too highly salaried, yet figures here tell us but a part of the story. It must be remembered that by free and high-classed schools and education-grants for children going to college, liberal fees at baptisms and marriages, and occasional presents for a trip to Europe on a summer holiday, as lecturers, contributors to the press, as editors of some paper, or in some other way recognized as legitimate by parishioners, pastors greatly augment their stipends. The consequence is, though there is a most disproportionate relation between the salaries of the clergy and income and abilities of their wealthy hearers, there is not now, nor is there likely to be in the near future, any need to appeal to the churches there, as to those here, on behalf of a large number of underpaid and worthy pastors."

The Rev. Dr. J. D. Fulton who attended the Fraternal Camp meeting at Round Lake, was delighted with it. He asks: "Why cannot Baptists have such meetings every year? Our annual convocations are full of business, if not of strife. We have but little time for preaching or prayer. Hundreds of Baptist go to these (Methodist) meetings for soul food; and get it. Now, could not some brother in our denomination engage Ocean Grove, or Sea Cliff, or Round Lake, and get up such a meeting, where representative Baptists from the North, South, East and West might meet and commune together, and where we might hear the Word preached in the wonderful way that so many of our belovered brethren can preach?"

The one-hundreth anniversary of the birth of Daniel O'Connell (August 6) was celebrated with religious and other ceremonies throughout the Catholic world. In Dublin great excitement was created by the effort of opposing parties to carry out conflicting programmes. The Mayor of the city was not permitted by his opponents to read Lord O'Hagan's speech, and at the banquet in the evening it was impossible to obtain a hearing for Charles Gavan Duffy, one of the orators of the occasion. The Mayor retired from the chair, the lights were suddenly extinguished, and the banquet broke up in confusion.

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1875.

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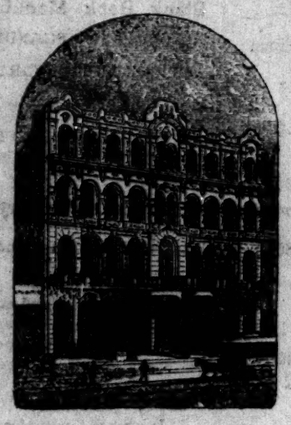

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